A SERMON,

No lesse fruitfull,

then Famous.

Preached at Pauls Crosse,

on the Sunday of *Quinquage-*

sima, by *I. Wimbledon*, in the

Reigne of K. *Henry* the fourth,

in the yeere of our Lord

God, 1388.

Which Sermon is here set forth

by the old Copy, without adding

or diminishing, save the old

English hath and there

amended.

The thirteenth Edition.

LONDON

Printed by [illegible] and are to be sold [illegible]

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LONDON,

Printed by T. Cotes, and R. Cotes. 1629.

To the Christian Reader.

LOe, Christian Reader, while the world not ſlumbred, but roused and ſnorted in the deepe and dead ſleepe of ignorance: ſome liuely ſpirits were waking, and ceaſed not to cal vpon the drouſie multitude of men, and to ſtirre them vp from the long dreames of ſinfull liuing, that once at the laſt they would creepe out of darkeneſſe, and come forth to the hote ſhining Sunne of Gods word, that both the filthy miſts of their hearts might bee driuen away, and alſo their heauy and dying ſpirits recreated, refreſhed, and quickened. So that no man can alleadge, that in any age there wanted preachers of Gods word. For he that keepeth Iſrael ſlepeth not, nor ſlumbreth. And though through his ſecret counſell, he ſendeth more Labourers into this harueſt at one time then at another: yet he hath euer ſome to weede, to reape, to gather ſheaues together into the barnes of euerlaſting life. Reade therefore diligently this little Sermon, ſo long ſince written,

and thou shalt perceiue the same quicke spirit in the Author thereof, that thou now maruailest at in others of our time. Hee sharpely, earnestly, and wittily rebuketh the sinnes of all sorts of men, and speaketh as one hauing authority, and not as the Scribes and pharises, which with their leaden and blunt dart, could neuer touch the quicke, though they haue occupied and worne the Pulpets for many yeeres. The word of God is liuely and mighty in operation, and sharper then any two-edged sword, and cutteth euen vnto the deuision of the soule, and of the spirit, and of the ioyntures and marrow, &c. Wherefore eftsoone I exhort thee, to read this little Treatise diligently, and not onely to reuerence the authority and liuely spirit, and word of God therin: but also to learne godly to acknowledge, and moreouer to amend the wickednesse of thy life, which God grant for his Christs sake. Amen.

A Godly and famous Sermon, preached in the yeere of our Lord 1388. at *Pauls* Crosse, on the Sunday of *Quinquagesima*, by *R. Wimbledon*, and found out hidde in a Wall.

LVKE. 16.

Redde rationem villicationis tuæ.

Come, giue a reckoning of thy Bayliwicke.

CHRIST the Author and Doctour of all Truth, in his Gospell, likeneth the kingdome of heauen, to an housholder, saying on this wise: Like as the kingdome of heauen is to an housholding man, that went forth first in the Morning to hire workmen into his Vineyard, so did he about the third houre, the sixt, the ninth, and the eleuenth: And when he found some idle, he said to them: Why stand you here vnoccupied? Go you into my Vineyard, and that that is due I shall giue you. Mat. 20.

you. And when the day was ended, hée called his Steward, and bade that hé should giue euery man a penny.

Spiritually, this householder is our maister and Lord Christ, the true householder and head of his Church héere in earth: which calleth men in diuers houres of the day, that is, in diuers ages of the world. As in the time of nature, hé called by inspiration Abell, Enoch, Noah, Abraham, and other like. In the time of the old Lawe, hé called Moses, Dauid, Esay, and Ieremy, with the Prophets. And in the time of grace, hé called the Apostles, Martyrs, Confessours and Virgins. Hé called also some in Childhod, as Iohn Baptist: Some in their youth, as Iohn the Euangelist: some in their middle age, as Peter and Andrew: some in their latter dayes, as Gamaliel; and Ioseph of Arimathia. And all these he called to labour in the Lords Vineyard, that is, his Church: yea, and that diuerly in diuers wayes. For right as [illegible] in reckoning of this mortall [illegible] there be diuers labours: [illegible]

be bolde, some vnderset and lay stronde
the Vine, yea, some pare away the olde
earth, and lay new to the roote, which
offices be all so necessary to the Vine,
that if any of them fayle or want, it must
be either dye, or it will destroy the grow-
ing of the Vine. For vnlesse the Vine
be cut, she will waxe wilde, except she be
staked vp, and late abroad, weedes and
nettles will soone ouergrow her. And
if the roote be not fatted with new and
fresh dung for barrennesse shee will wax
barren. So lesse needfull in Christs
Church, be these three Offices, of Pas-
tour, Knight, and Labourer.

annotat.

The Office of Preachers, it behoo-
deth to take away the boyes branches of
Vnfaithfulnesse, with the sworde of Gods worde. The
Knighthood it becommeth, not to let
Wrongs and theftes to be done, and to
maintaine Gods Lawes, and them that
be Ministers thereof: yea, and to keepe
the Vine from Infidelitie, and vnrigh-
teousnesse of liuing. The Labourers
must labour busily, and carry away the weedes
that grow out of the earth, both common,
and by themselues, and lay them

all these estates be so needfull to the Church, that none may well be without other. For if Priests wanted, the people for default of knowledge of Gods word, would ware wilde in vices, and so die ghostly. And were not Knighthood and men to rule the people by Law and hardinesse, theeves and enemies would so encrease, that no man could live in peace. And but for Labourers, both Priests and Knights must become Artificers, Ploughmen, and Heards: or else must for default of bodily sustenance die.

Auicenna. And therefore saith the great Clearke Auicenna, that the very unreasonable beast, if it have that that nature and kind hath ordained for it, as kind giueth it, he is sufficient to live of himselfe, without any helpe of any other of the same kinde: As if there were but one horse, or one sheepe in the world: yet if hee had Corne and Grasse, as Nature and kind hath ordained for such a beast, he should live well enough. But if there were but one man in the world, although hee had all the goods that is therein: yet for want of other, he should die, as his life were in

Comparitio

sustaine them if he were not. And the cause is this: For that thing that kinde hath ordayned for mans sustenance, without other preparing by altering, then it hath of kinde, accordeth not to him. As if a man have Corne, as it commeth from the earth: yet it is no meate fit for him, vntill it be by mans craft changed into Bread. And though he have Flesh or Fish: yet while it is raw, and not by mans labour sodden, roasted, broyled, or baked, it is not fit for mans sustinance. Euen so the wull that the sheepe beareth, must needes by diuers trades bee altered & changed, ere it be able to cloath any man. And truely one man by himselfe should neuer doe all those labours, And therefore saith this Cleanthe, that it is needfull that some bee Husbandmen, some men of Occupations, some Merchants to fetch that that one Land wanteth from another, where it is plentifull.

Iob 10.

And truely, if this one thing should be a great cause, why euery State should loue other, and men of one craft should neither hate nor dispise men of another

craft.

craft. For one of them is so needfull to another, that oftentimes those crafts that seeme most dishonest, might worst be forborne. And this I dare say, that he that is not labouring in this world, either in studying, praying and preaching, as it behoueth Clergie men, for the health of the people: Or in defending the causes of the needy, in fighting against tyrants and enemies, which is the office of all Knights: Or in labouring on the earth, as in diuers crafts, which pertains to the Labourers: when the day of reckoning shall come, that is, the ende of this life, right as he lived here without labour or trauaile, so shal he haue there the reward of the penny, that is, the endeles ioyes of Heauen. And as he dies liuing here after no state nor order, so shall he then be put into that place where is no order, but euerlasting horrour and sorrow, that is in hell.

Iob 10.

Wherefore, let euery man se in what state God hath called him, into this therein by labour, according to his degree.

1 Cor. 7.

They that be labouring men, or craftie men, labour truely, if thou be a seruant,

1 Pet. 3.

as

as a bondman, be subiect, and liue to please thy master as Loue for Christs sake. If thou be a Merchant, defraud not thy brother in chaffering. If thou be a Knight or a Lady, defend the poore and needy man, from such as would oppresse him. Thou being a Iudge of a Iustice, goe not to the right hand for fauour, nor to the left hand to punish any mans hate. Thou that art a Pastor, instruct, praise, and reproue. Instruct the ignorant, praise the obedient, and reproue the disobedient to God. Thus euery man ought to labour and trauaile after his degree: for when the Euening commeth, that is, the end of the world, then shall euery man take reward of good or bad, thereafter as he hath laboured here.

1 Thes. 4.

Pro. 8.

2 Tim. 4.

These bee the words that I haue taken to entreate vpon, and be thus much to say in English: Come and giue a reckoning of thy Bayliwicke. Christ the maker of plants and lotter of the vineyard of his people, in the parable of this Gospell, commaundeth euery man which is his Bayliffe by the parable of a Bayliffe that he speaketh of, to giue

Note.

him

himselfe to make his answere, and to giue
a reckoning of such goods as he hath re-
ceiued at GOD'S hand, when the day
of strict reckoning shall come, that is, the
day of doome. And I at this time,
through the helpe of God, following him
that is so great a Master of authority, be-
cause I know nothing that should moue
him to any other vnreasonable loue
from the vaine and transitory ioy of this
world, then to haue in mine the feare-
full reckoning: So farre as GOD per-
mitteth, I will shew you how you shall
dispose your selues to maybe the Lords eye and
iudgement, when there shall be so hard
a iudgement, that we shall giue account
for euery idle word that we haue spo-
ken. For then it shall be said vnto vs,
as we shall haue no power to goe backe:
Come, giue a reckoning of thy Bayli-
wicke.

But for a further proceede of this first
part of this Sermon, I diuide you there
be two Bayliwicks, what shall we call
them to this strict reckoning? The first
shall containe the vniuerse and the whole,
and then the second, euery man and

woman

uerſight or care of mans ſoule. The ſe-
cond, the temporall Lords, that haue the
gouernance of the people. Amongſt which
Bayliffs ſhall accompt for himſelfe, as the
leſt haue much leſſe charge then the hi-
gher, and ſhall giue euery Chriſtian man to
vnderſtand that he hath receiued of God. Now euery
one of theſe ſhall anſwere to three queſ-
tions.

Three queſtions.

The firſt queſtion is: how haſt thou
entred? The ſecond: how haſt thou ru-
led? The third: how haſt thou diſcha-
rged? And if thou canſt anſwere theſe three que-
ſtions, and diſcharge thee of them, there
was neuer earthly Lord (without com-
parison) that ſo rewarded his ſeruants,
as the Lord will reward thee, that is to
ſay, with life and ioy euerlaſting. But
on the other ſide, if thou now, regarding
not thine owne wealth, take no heede at
this reckoning, if that day take thee ſud-
denly, ſo that thou paſſeſt the time
ſlouthfully and ſluggiſhly, and giue ſo
ſmall heede to thine office, as thou ſhalt
not (as thou ſhouldeſt not) foreſee what
ſhall befall thee, all the vengeance that
ſhall enſue, all the miſeries that ſhall
follow, all the ſorrowes that ſhall
ſuffer, all the ſorrowes that thou ſhalt

The firſt.
Second.
Third.

bee

be in and suffer. Therefore desire of so great ioy, and the feare of so great paine, (though the loue of GOD were not in thine heart) should make thee afraide to sinne, for to thinke that thou shalt giue a reckoning of thy Bayliwicke. Therefore my Friende, the first question that shall bee propounded to the first Bayliffe, (which is a Prelate or Curate of mens soules) is this: How hast thou entred? Friend, how entredst thou hither? who brought thee into this Office? Enuie, or flattery? God, or the Diuell? Grace, or Money? The flesh, or the Spirit? Cast now thy reckoning if thou canst: if thou canst not, I counsell thee without delay to learne. For if thou be called thus as it be right: & then if thou stand dumbe for lacke of knowledge, and for confusion of thine owne conscience, thou shalt fall into the sentence that there ensueth: Binde his handes and feet, and cast him into vtter darkenesse, where is weeping and gnashing of teeth. Therefore I counsell thee (thou thou wouldst thy selfe) how thou shalt answere to this question. How hast thou entred? whether by cal-

ling,

Three questions.

The first.

Second.

Third.

lings, or by thine owne procuring: for that thou wouldest labour in Gods Gospel, or to see that thou wouldest be richly attyred, and live easily; And woes to thine owne conscience now, as thou shalt (or it bee long) answere to God. Even that hast taken upon the order of Priesthood, whether thou be a Curate or no, why dost thou so take so high an office upon thee; whether because thou wouldest live as a Priest ought to doe, and fayne Gods Law to preach, and most heartily to pray for the people: or for to live a delitious life upon other mens threat, and thy selfe to labour better a whit?

And here might I aske a question, why doe men set their Children or Cousins to schools; whether for to get them great advancements, or to make them the better to know God, and to serve him: whereof this intention men may be sparke, by the Scholers they set them to, I pray you, doe they put them forwards to the Church Law, or to the Law Civil? to the Law Canon? to the Law Temporall? and when they have studied to get benefices, or offices, but because they thinke that there is

more

ences shalbe meanes to make them great men in the world. And so by him there so few put to learne the word of God, and to be Preachers thereof, but that there are not such gaines, as is in the other: And so care they little on both parts for gods liuing.

Quæstio.

Solutio.

Iohannes Chrysost. Hom. 27.

But certaine true it is now, that Iohn Chrysostome saith: Parents be louing to the bodies of their children, but their soules they care not for: they desire their welfare in this world, but they passe not what they shall suffer in another. Some obtaine great fees for them here, but none obtaine them to God ward. The losse of their bodies they will sore bewayle, but the health of their soules they make no reckoning of. If they be themselues sicke, they lament and sigh: but though they see them liue, they be nothing grieued. And hereby they shew that they thought more of their bodies, but not of their soules.

Note.

[illegible] Priests:

prieſts: wee ſhall well perceiue, I ſay, that they come not all into Chriſts fold by Chriſts calling, for to profit, but by other waies to get them worldly wealth. And this is the cauſe of loſing of ſoules, that Chriſt bought ſo deere, and of many errors among the people. And therefore it is written in the booke of mourning, where ỹ Prophet ſpeaketh thus to God: The enemy hath put his hand to all things to him deſirable, for he hath let lawleſſe folk enter into the Sanctuary, of the which thou hadſt commanded that they ſhould not enter into thy Church.

The enemy is Sathanas, as his name ſoundeth, that hath put his hand to all that him liketh. For what ſinne might the Fiend by all his craft or engine haue ſowne among men, that is not now a dayes vſed? In what plenty is pride, enuie, wrath & couetouſneſſe? When were they ſo great as they be now, and ſo of all other ſinnes? And wherefore thinkeſt thou? But for becauſe there be lawleſſe people entred into the Temple, that neither in themſelues keepe the law of God, nor can teach other. And to all ſuch ſaith God by the Prophet Oſee: For that thou Oſe 4.

ences shalbe meanes to make them great men in the world. And so be ther so few put to learne the word of God and to be Preachers therof, but that ther are not such gaines, as is in the other? And so care they little on both parts for godly living.

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Note.

If we take heede [illegible] we shall see great abominations [illegible] in the Church [illegible]

Priests

Priests: we shall well perceiue, I say, that they come not all into Christs fold by Christs calling, for to profit, but by other waies to get them worldly wealth. And this is the cause of losing of soules, that Christ bought so deere, and of many erroꝛs among the people. And therefoꝛe it is written in the booke of mourning, where ỹ Prophet speaketh thus to God: The enemy hath put his hand to all things to him desirable, for he hath let lawlesse folk enter into the Sanctuary, of the which thou hadst commanded that they should not enter into thy Church.

The enemy is Sathanas, as his name soundeth, that hath put his hand to all that him liketh. For what sinne might the Fiend by all his craft oꝛ engine haue sowne among men, that is not now a dayes vsed? In what plenty is pride, enuie, wrath & couetousnesse? When were they so great as they be now, and so of all other sinnes? And wherefoꝛe thinkest thou? But foꝛ because there be lawlesse people entred into the Temple, that neither in themselues haue the law of God, noꝛ can teach other. And to all such saith God by the Prophet Osee: For that thou Osee 4.

hast put away cunning or knowledge of Gods will, I will put thee away, that thou shalt vse no Priesthood to me.

Note, that God and holy Scripture, expressly here forbiddeth men to take the state of Priesthood on them, vnlesse they haue knowledge as behoueth them.

Thou then that canst neither rule thy selfe nor others, after the law of God: beware how thou wilt answer; for God at this dreadfull dowme, shall say to thee: Come and giue a reckoning of thy Bayliwicke, how thou hast entred.

The second question that euery Prelate or Curate must answer to, is this: How hast thou ruled? That is to say, the soules of the Subiects, and the goods of poore men? Giue now thy account. First, how hast thou gouerned Gods flocke committed to thy Cure? Whether art thou an Heard, or an hyred man, that doth all for his bodily hire? As a Father, or as a wolfe, pearceth the sheep, & helpeth them not? Say on. Whom hast thou turned from their cursed liuing, by thy dewout preaching & good example? Whom hast thou taught the Law of God, that was before ignorant? Where shall be

heard

heard a grieuous accusing of fatherlesse children, and a straight pleading of all the flocke, that thou hast taken of them thy lining, through their labour & sweat, and doest nothing therefore, but let them goe astray, wandring for pasture and waters and none giuen them by thee.

Directly giue thy reckoning also, how hast thou ruled & spent the goods of poore men? How shalt thou tremble with horrible feare then, thinkest thou? Heare what Saint Bernard saith, speaking of Clearkes and Ministers of the Church? They be in the place of Saints, saith he, and they doe wickedly, in that they not holding them content with wages that are sufficient to their necessaries, but the ouerplus that the needy should be sustained by, they be not ashamed to waste in the vanities of their pride and lechery, with holding to themselues wickedly and cursedly, that which should be the liuings of poore men; with double wickednesse, truely they doe sinne. Nay, they so sinne, as they robbe other men of their goods. Furthermore, for that they mingle holy things in their vanities, and in their wickednesse. Euery

Bernardus.

such Bailiffe therefore beware, for anon to the last farthing thou shalt reckon and give account. Thinkest thou then that thou shalt not be disallowed of God, for that, that thou misspent? In bringing vp of yong idle fellowes, nourished & taught as it were in a schole to blaspheme God in all manner of points of euill liuing, and feeding of fat Palfreys, of Hounds, and of Hawkes, and (if so be, that is worst of all) on lecherous women, beare what is said of such: They haue led their dayes in bauntie, and in wealth, and in a moment they are gone downe into hell. Thinke therefore I read thee, that thou shalt render straightly the account of thy Bayliwicke.

The third question that this Bayliffe shall answer to is this: How hast thou liued? What light of holinesse hast thou giuen and shewed to the people in thy liuing? What mirrour hast thou been vnto them? Now giue thy reckoning, how hast thou liued? As a good shepeheard going before his flocke with good examples, or as a lewd person? As a man, or a beast? It is wonder truely to see, how the life of Priests is changed.

They be cloathed like Lords & Knights, they speake as unhonestlie as any ruffaund or Harlot: As couetously for gaines doe they vsurie, as any Merchants. They rule like Princes, and all this that thus is spent, is of poore mens goods and Christs heritage. Therfore saith an holy Doctor, The clay of Egypt is tough and stinking, and medled with blood: The staires were hard to be vndone, for they were baked with the fire of couetousnesse, and with the laire or earth of lusts. In this paint rich men trauaile, and in this watch they lying in waite for poore men. In these trauaile Prelates that be blinded with too much shining of riches, that make them houses like Churches in greatnesse, and superfluous abundance of all things: that with diuers paintings color their chamber, and with diuers silkes & cloathings of colours, make their Images gay: but the poore man for want of cloathes beggeth, and with an empty bellie doth cry at the doore. And shall I say sothe, saith this Doctor? oft-times thus poore men be robbed for to cloathe stocks and stones. Of such speaketh the Prophet

Note.

Quid tu hic? Aut quasi quid hic?

Elay: Who art thou here? or as who art thou here? Where then art thou occupying the place of Peter or Paul, or Thomas, or of Martin, but how? As Iudas was among the Apostles, as Simon Magus among the Disciples, as a Candle newly quenched, that smoketh more all the house, instead of a light Lanthorne, and as a smoake that blindeth mens eies instead of a clere fire. If thou contrary thus the maner of living, that Christ and his Disciples left to Priests, heare what the Prophet Ieremie saith: They have entred and they have had, and they have not been obedient: they have with false title, or with their false corrupt intention, had prise mens goods to their misusing, and they have not been obedient to the Law of God in their owne living. Therefore it is written. That they shall have the hardest dome. A hard dome or Iudgement, for that they have misentred: a harder iudgement, for that they have misruled: the hardest iudgement, for because they have so cursedly lived beyond all other. Wherefore, I counsell thee betimes, thinke how thou wilt make thy reckoning.

Sapi. 6.

The

The seconde Bayliffe that must answer for himselfe and for other, is he that hath the rule of any Realme, Prouince, Shire or Countreyes: as Kings, Princes, Mayors, Shirifes, & Iuſtices, and theſe shall answer to the same three questions. The firſt, How hast thou entred into thy Office? Whether to profit the people, to destroy falsehood, and further truely: or for desire to obtaine therby worldly worship & riches? If thou take such an office more for thine owen worldly profit, then for to helpe the Commenwealth, thou art none of the perfect members of the Church, but art a tyrant. and it is to be feared, leſt there be many that desire such estate. Some, that they may be enhaunced with riches, and some that they might the rather oppreſſe such as they hate, and some be enhaunced in taking gifts: whereby they spare to punish those that haue treſpaſſed, & so make them partners of their sinnes, and for bribes they worke all things. And many such, when they be so high in Office, thinke not that they bee more mens Sonnes, Brethren, and Seruants: but thinke themselues to be of a higher kind

of nature, as they be auanced to worldly honour, which is but winde and vanity. Of whom saith God by the Prophet: they haue reigned, but not by me: they haue bene Princes, but I knowe them not. So was Roboam King Salomons Sonne, when he was first King, aduanced in his heart, when the people of Israel came to him and said: Thy Father in his last dayes, put vpon vs a great charge, we desire thee that thou wouldest make it lighter, and we will serue thee. The King asked counsell of the Elder wise men, which aduised him to answere them faire, and that should behoue. But he forsoke these wise mens counsels, and did after children that were his play fellowes, and said to the people, when they came againe: My least finger is bigger then my Fathers ridge bone: My Father greeued you somewhat, but I will adde more thereto. The people hearing this, rebelled against him, and toke them another King: and sithence that time, came neuer the kingdome whole againe. Wherefore it is good for Rulers to take sober counsell, & to eschew eare-rounders, and

alwayes to haue an eye of loue to the commons that they rule. For know they well, be they neuer so high that they shal come before a higher Iudge, to giue a reckoning.

The second question is: How hast thou ruled the people and the office that thou hadest to gouerne? Thou that hast bin a Iudge in causes of poore men, how hast thou kept this commandement of God, that thou shalt not take heede to the person of the poore man, to be the harder to him for his pouerty; nor thou shalt not haue respect to the rich mans countenance, to spare or fauour him in wrong for his riches? O Lord, what abuse is there among Officers, of both Lawes now a dayes! If a great man pleadeth with a poore man, to haue ought that he holdeth: euery Officer shall be ready to further the rich man all that they may in his cause, that he may haue the end that he desireth. But if a poore man pleadeth with a rich man, then shall there be so many delayes, that though the poore mans right be open to all the Countrey, for pure default of spending he shall be constrained to let his cause fall. Diuerses

Deut. 2.

AND

and Bayliffes will returne poore mens Writs with a Tarde venit, except they fele money in their handes. And yet I heare say of men that haue proued both Courts, that the Court that is called more spiritually Christian, is more cursed. Therefore it is truely said: Gifts they take out of mens bosomes, to subuert the way of right iudgement. But in especiall, the wordes of Christ are to be feared, who saith, In what iudgment ye Matth 7. iudge other, your selfe shall receiue the same, when ye shall come to giue account of your Bayliwicke.

The third question is: How hast thou liued, thou that iudgest, and punishest other for trespassing? A great Doctor saith: It behoueth thee that punishest other men for their trespasses to eschue and flee thyne vices. For if thy selfe doe vnlawfully, iudging other, thou condemnest thy selfe, sith thou doest that thing that thou dislikest in others. Paul saith: Why Rom. 2. teachest thou not thy selfe, that teachest other? Why stealest thou, that teachest other men not to steale? Gregory saith: How shall that man take rule of other, that cannot goe before them in good liuing?

wing? And when any man standeth be-
fore him in iudgement, he must take hed
before what iudge he shal stand himselfe,
to take his iudgment after his deeds. But
it is to be feared, that many such as the
two false Iudges, that would haue dam-
ned to death the holy Susanna, for that
she would not consent vnto their lecher-
rie. Of the which it is written, They tur-
ned away their eyes, for that they would
not see heauen, nor haue minde of right
iudgement. And so it forteneth oft, that
they which are more worthy to be han-
ged, damne them that be lesse worthy.
As a Clarke telleth of Socrates the Phi-
losopher, who on a time was demaun-
ded why he did laugh? For I see (said
he) great theeues lead little theeues to
hanging. I pray you whether is he a
greater theefe that taketh away a mans
house and his land, from him and his
heires for euermore, or he that for great
need stealeth a sheepe or a Calfe? And
suppose ye that sometime we haue not
such Iudges, and men of Lawe that be
very extortioners & bribers themselues,
and iudge other to death: But I assure
thee that thus iudgest other men, to re-
member

Susanna.

Socrates.

Valerius Maximus.

member that thou shalt come into Iudgement and giue a reckoning of thy Baylywicke.

The third Bailiffe.

The third Bayliffe that shalbe called in this dreadfull doome, shall be euery Christian man, that shall reckon to his Lord God for the goods that he hath had of his. And here I will speake but of the first question, that is, how hast thou gouerned thee and thy goods? And how hast thou entred here to thy goods? Beware ye that haue gotten any goods wrongfully, either taking by extortion, by stealth, vsury or deceit, woe shall be to you at this dreadfull day. For as S. *Austin.* Austen saith, if he be cast into the fire, that hath not giuen of his owne goods rightfully gotten: where thinkest thou shall hee be cast, that hath stollen other mens goods? And if he shall burne with the Fiend, that hath not clothed the naked: where tragest thou shall be burne, that hath made naked them that were clothed? But as Saint Gregory saith: *Moral. Greg. 8.* Two things make men thus to liue by rapine of other mens goods, that is, desire of honour, and dread of pouerty. And what vengeance falleth on this sinne of

cous-

rouetousnesse, yee may see by a figure of Scripture. When the Angel said to the Prophet Zacharie: Lift vp thine eyes and see what is that, that goeth out. And the Prophet asked, what is that? Then the Angel said, This is the pot going out; that is the eye of the earth. And there was a weight of Lead, and there was a Woman sitting in the middest of this pot, and the Angel said, This is impietie, and he tooke her, and cast her into the middle of the pot, and tooke the Gobbet of Lead, and cast into the pots mouth. And the Prophet lift vp his eyes, and saw two Women like spirits in the eyre, with wings like vnto Kites of Buttocks; and they carried vp the pot betweene heauen and earth. And the Prophet asked the Angell, whither they would carry this pot? and he said, Into the land of Sinnaar. This pot is couetousnes, for as a pot hath a wide open mouth, so couetousnesse gapeth euermore after worldly goods, riches, and honour. And as the liquor in the pot profiteth not the pot it selfe, but them that drink and drinke thereof: so worldly goods oft profit not the keeper, but other that come after, as it is written: Zach. 5. Expositio.

written: He that hath money, shall haue
Eccles. 5. no fruit of it. And thus couetousnesse is
the eye of couetous men, for they be blind
to see how they should come to heauen:
But to win worldly things they can see
many wayes, like to the Owles & night-
Crowes, that see better by night, then by
day. The piece of Lead, is the sinne of
obstinacy, the Woman sitting in the pot
is impiety, as the Angell saith, that fol-
loweth vnrighteousnesse and auarice. A
man through auarice doth lose the pit-
tie that he should haue of the misery of
his soule, sithence oftimes men lose the
life of their soule by deadly sinne, that
they commit to get riches. And also they
lose the pittie that they should haue to
their bodies, putting themselues to many
great perils and ieopardies of their bodies
both by Sea and Land: and loseth com-
passion toward other men; and all this
doth couetousnesse. This pot is stopped
with a Gobbet of Lead, when impiety
is closed thus by the sin of obstinacy, by
couetousnesse, that it may not get out of
the hearts heere by repentance: for as
Iohn 20. Iob saith, when sin is shut he shall
be stopped. The two Women that bare

vp

by the pot, were prive and inst of flesh, that in the Scripture be called the two daughters of the water-Leach, crying: Bring, bring; and they had wings. The first Woman, which is prive, had two wings, the first wing is graces or gifts spirituall, as cunning, wisdome counsell, and such other, of which gifts, men are oft proud. The second wing is bodily grace or gifts as strength, beauty, ancestry, with such other, of which also men were often proud.

The wing of the second Woman, is fleshly desires, and they be gluttony and sloath. Of gluttony speaketh S. Gregory, saying: When the belly is filled, the prickes of lechery is stirred. Of sloth saith Saint Austen, that Lot while he was in busnesse dwelling amongst the shrewes in Sodome he was a good man: but when he was on the hill, sale, in drunkennesse he lay by his owne daughters. And these Women had wings like Gleides or Puttocks, that with crying voyce goe seeking their meat, as Bartholomeus saith: Thus fareth the covetousnesse and feruent desires of fleshly men, as witnesseth S. Austen. This sir (saith he)

Gregor.

Augustin. de conflictu virtutum & vitiorum.

Bartholom. de proprietatibus rerum.

Augustine. he) that rauenous fishes haue some measure, for when they hunger, they doe rape and eat, but when they be full they spare: Only a couetous man may not be filled, or satisfied, euer he taketh, and neuer hath he enough; neither dreadeth he God, nor shame of man, neither spareth Father, neither knoweth Mother: with his brother he accordeth not, nor with his friend keepeth truth. He oppresseth widowes, and harmeth motherlesse children. From men he maketh bond, and bringeth forth false witnesse. He occupieth dead mens goods, as though he should neuer die.

Augustinus. What madnesse is this, saith this Doctor, thus to lose life and grace and procure the soules damnation? To winne Gold, and lose Heauen? And therefore

Psal. 54. saith the Prophet: Vnhappinesse shall compasse thee round about, trauaile and vnrighteousnesse is in the midst among them. Also, Innocentius speaking of the

Innocenti. harme that commeth of couetousnesse, saith: O how many men hath couetousnesse deceiued and spilt? For couetousnes or reward of gifts that the King Balaak promised Balaam, he would haue cursed

Numer. the people of God, notwithstanding his

Iosh. 7.

2 Reg. 5.

Acts 5.

Ambros. de suo libello de Naboth.

stain the poore man Naboth, for that he would not sel him his Vineyard lying by his Pallace. Whereupon saith S. Ambrose: How far will you rich men stretch out your coustonsnesse? Will ye dwel alone upon the earth, and haue no poore man with you? Why put you out your fellow in kind, and challenge to your selfe the possession, that kind and nature hath made common to all men, both poore and rich: The earth was made common, and will ye rich men challenge proper right therein? Nature and kind knoweth no riches, for she bringeth forth all manner of men poore. For we be not gotten with rich clothes, nor borne with gold and siluer. Nature and kind bringeth vs naked into the world, both needy of meat and drinke. Naked the earth taketh vs againe, as naked euen as she brought vs hither. We cannot close our possessions and riches with vs in the graue. For kinde maketh no difference betweene poore & rich, neither in comming hither, nor in going hence: all alike naked kinde bringeth forth, all alike naked kinde closeth vp in the graue.

pose and rich, abide till they haue lyen
a little space in the graue, and then open
and looke among the dead bones, who
was rich, and who was poore. Except it
be as thus, that woe clothes be rotten
with the rich men, then with the poore.
And that enuenimeth them that be ri-
tius, and profiteth not them that be vnri-
Thus saith the holy Doctour, of such ex-
tortioners it is written: Other mens
fields they reape, and of the Wine of him
that hath beene oppressed, they pluche a-
way the grapes. They leaue men naked,
and pluche away their clothes, that they
haue not wherewith to couer them from
colde. And they lift vp this pot (that I
spake of before) betweene heauen & earth:
for couetousnesse of men, neither hath
Charitie in earth to their brethren, nor to
God in heauen, and they beare this pot
into the land of Sinnear, that is to say,
into the land of stench, that is, hell. For
there is stinke, in stead of sweete smel-
ling, as Esay saith. Wherefore that thou do
not with this pot, nor with the couetous
dyeing with in any wise fellow: that
right worthy poet saith thus, for thou
must be both one, that is, that hast

Iob 24.

woman and full of fleshly delights, with whom kings and Merchants haue done folly here in earth, and with her vices they haue bene made rich: whose damnation is written in the booke of the Reuelation of S. Iohn, by these words; In one day shall all her plagues come on her, death, sorrow, and hunger, and fire shall burne her. For strong is God that will auenge him on her, The kings of the earth that haue done lechery with her, and haue liued in her delights, when they shall se the smoake of her burning, shall stand a farre off wayping and wayling, yea, crying alas, alas, that great Citie, that was clothed with bisse, purple, and scarlet, and ouer-gilt with gold and precious stones, and Pearle, for in one houre all those great riches shall be destroyed. Then shall they say that shall be damned with her: we haue erred from the way of truth and righteousnesse, and the light hath not shined vpon vs, and the sonne of vnderstanding hath not risen to vs: we haue bene occupied in the way of wickednesse, and of lies, and haue gone the hard waies, but the way of the Lord haue we not known, what hath pride profited vs,

vs, or the boast of our riches? What hath it brought vnto vs? All is gone as a shadow of death, and we can shew no manner of holinesse in our kindred. In our wickednes we be wasted away. Thinke therefore I counsell thee, that thou shalt giue a reckoning of thy Baylywicke.

Here should be asked, how thou hast gouerned thy wife, thy Children & Seruants? Hast thou brought them vp after the Lawes of God, and continued them therein, as much as lyeth in thy power? But if thou hast brought them vp after another way, or suffered their harts go at their owne will, thinke not but thou must giue account thereof, when it shall be said: Giue account of thy Baylywicke. But and if thou wilt auoid all the straight and hard accounts, I counsell thee, whatsoeuer thou be, to fal & cleaue vnto the mercy and goodnesse of God, through Christs merits, with a liuely faith and repenting heart for thine iniquities. And now therefore, repent of thy life past, and amend, so if thou vse well, and that in deed, who shall graunt thee pardon and release of thy accounts?

¶ The second part of this Sermon.

IN the second Part, with the helpe of God, I will shew first, who shall call vs to this reckoning. Secondly, before whom wee shall reckon: And finally, what punishment shall be to them that be found false seruants and wicked, and what reward shall be giuen to them that be found faithfull and true. For the first ye shall know, that there be two iudgements: the first, anon after the departing of the bodie and soule, which is a particular doome whereof Luke speaketh in his Gospell. The second doome shall bee anon after the generall Resurrection, and that shall be vniuersall, and of this speaketh S. Mathew. To the first shall euery man be called, one after another, as the world passeth. To the second, shall we come all together in the twinckling of an eye. To the first, men shall be called by their Lords or Seruants, the first is sickenesse, the second Age, the third Death. The first warneth, the second threatneth, and the third taketh. This is a kindly order, but sometime it falleth vnkindly. For some die, that ne-

Math. 25.

not vnderstood what is sickenesse, nor age, as children that be suddenly slaine. And some, yea, and the most part now adaies that dye, depart before their pere and naturall age of death. Therefore I say, that the first that called vs to this speciall iudgement, is sickenesse, that followeth all mankinde, as that every man hath it. And there is a double sickenesse, that some men haue, but not all, yet the first sicknesse is sensible, for some is within, in the mind of the soule, and some is without, in the feblenesse of the body, that nede must be destroyed, who in continuance of time himselfe is cause of corruption, as the Philosophers saith, that there is feblenesse in sickenesse. Now may a man see hereby, that though a man shut out of his house (that is, his heart) all manner of worldly and fleshly thoughts, yet for all that euer he can doe, he shall scantly suffer to thinke onely on GOD, the space of a Pater noster while, but some other thought of things that be passing, entreth into the soule, and draweth her from the contemplation. But O good GOD, what a sickenesse is this, & many busieth vpon the things of Adam? That on the

Notetur.

sowle macke of the world, we can thinke long enough; but on the Lord whom the Soule should haue most delectation by, we cannot thinke so litle a space, but that the Tockle will enter among the Wheat. Of this sickenesse spake Saint Paul, when he said: I see another Law in my members, rebelling against the Law of my spirit, and drawing me to the Law of sinne. So that it farreth by vs, as it doth by a man that would looke stedfastly against the Sunne, and cannot endure long for any thing, and yet for no defaute that is in the Sunne, for it is most cleere in it selfe, & so by reason should be best seene; but it is for the feblenesse of mine eyes. Gen. 3.

Right so, sithence Adam our first Father was put out of Paradise, all his offspring haue bene thus sicke, as the Prophet saith: Our Fathers haue eaten a bitter grape, and the teeth of their children bee set on edge. The second sickenesse, that is common to all mankind, commeth of feblenes of body, as hunger, thirst, cold, heate, sorrow, sweariuesse & many other, as Iob saith, A man that is borne of a Woman, liuing a little time, is filled with many miseries. But there be other Ezek. 18. Iob 14. 2

sicke-

sickenesses that come to some, but not to all, as Leprosie, Palsie, Feuers, Dropsies, blindnesse, and many other, as it is said to the people of Israel in Scripture: But if thou keepe not the commandements that be written in the booke of life, I shal increase thy sorrowes, and the sickenes of thy sad, great sickines and long abiding. And ye shall understand, that God sendeth such sickines otherwhile to good men; and sometimes to euill. To good men, God doth it for two causes, and that I say of sicknesse, I would to be vnderstood of all manner of tribulation. The first cause, for that they should neuer know that they haue no perfection of themselues, but of God onely, and to increase meekenesse. Of this saith Paul: Lest the greatnesse of reuelation lift vs vp and puffe vp in to pride, there was giuen me a prick of my flesh, the angell of Sathanas, to smite me on the necke, wherof I haue thrise prayed God, that it should go from me. And he answered me, my grace is sufficient. For my vertue is fulfilled in feblenesse, wherof thus saith the glose: The Apostle being ordained to be tempted, was ouercome, and not the Apostle, ordained to be tempted, was ouercome.

temptations to be removed: God heard him that should be damned, and he heard not him that he would save. For oft the sicke man asketh many things of the Leach that he will not give him, and that is, for to make him whole of sickness. Also God sendeth Saints oftentimes sickness and persecution, to give us full wretches example of patience. For if he should suffer his Saints to have tribulation in this world, and they thanke him therefore: much more we wretches, that God hath sent to, not a hundred part of their sorrow in, should beare it meekely, since we have deserv'd a thousand times so much as they have. Wherefore as we reade of Toby, that on a day as he was weary of burying of poore men, which should else have bin unburied, & have bin eaten of Hounds & Fouls, as the carcases of other unreasonable beasts: as he for wearines was laid to rest (through the sufferance of God) the Swallowes that bred above in the house, made ordure which fell on his eyes: whereby he waxed blind. This is written, that God suffered this temptation to come to him for an ensample of patience, to all them that came

Tob. 2.

after.

after. And so was all the temptation of holy Iob. And though Toby from his childhood euermore did feare God, & kept his commandements, yet was hee not agrieued against God, though that mischieuous blindnesse fell to him, but vnmouably dwelt in the feare of God, thanking him all the daies of his life. Lo, here ye Scripture expressly saith, that God suffered this holy man to haue that sickenesse, to giue other that come after him, an example of patience. And also sometime God sendeth sickenes & tribulation to wicked men, and that for two causes. First, for that they should dread God, and leaue their sinne, as it is written: Their sickenes was multiplyed, and after they hasted to God ward. For we see often, men in sickenesse know their God, that neuer would haue turned to him while they were whole. Also, God sendeth them sicknesse often, to agast other men, lest they should follow their sinne. As the sickenesse of king Antiochus, whom God *Antiochus.*
smote with such a plague, that the worms crawled out of his body, he being aliue. And the stinke was so loathsome, that his friends were weary therwith, and might

not suffer it: yea, at length he might not abide his owne stinke, and then he began to know himselfe, & said: It is righteous to be subiect vnto God, and a mortall man not to hold him equall with God. And the Story saith, He asked mercy of God, and made a vowe vnto him that he would make the City of Jerusalem free, and the Iewes as free as the men of Athens, and that he would honour Gods Temple with precious guyfts, and multiply the holy vessels, and out of his owne lands the charges and expences pertaining to the Sacrifice, and that he would become a Iew and go ouer all the Land, preaching Gods Law. And yet God gaue him no mercy as he desired, for neither was there in him contrition nor repentance that spring of faith, but of obtaining paine. For, what boote is it him to forsake his wickednesse, when he was vnable to doe good or euill? And by this vengeance that God tooke on this King, men may see what it is to bee disobedient to God. Also it is to be taken heed, that when holy writte commandeth, euer to beleeue that the patient is mortall, and that he shall neuer die, neither through the many stripes of his sicknesse

nesse, yet cannot be eschue death, and so he must needs come to the reckoning.

The second Sommer, Properieties of Death.

The second Sommer that shall call to this peculiar iudgement, is age and feeblenesse, whose property is, although he tarry with this, he will not leaue this, till he hath brought this to the third, that is, Death. But there be many, though they haue this Sommer with them, yet they take no heede. He seeth how his head boweth, his backe crabbeth, his breath stinketh, his teeth fallen, his sight failes, his face rinelled, his eares waxe heauy to heare: what meaneth all this, but that age formeth this to the dome? But what hope maone he can be, then a man being called and appointed to so dreadfull a reckoning, where except he answere well, he forfeiteth both body and soule to damnation for euer, if he for a little wyath by the way he thinketh so much thereon, that he forgetteth who sometyme he was: he that is drunken in age, who hath so great plentie for this worlds wealth, that he forgetteth altogether he is going. [illegible] a holy Doctor, that a [illegible] all the [illegible] he is [illegible] he

thinketh

thinketh not of his going out of this world, nor of his passing into the world to come he beareth these messengers of Death, but he believed them not, and the cause is, for the three fold Cord ꝙ such an old man is bound with, is hard to break. This Cord is custome, that is of three plies, which be these, vile thoughts, dishonest speech, and wicked deeds. The which if they grow in a man from his childhood unto mans age, they make a threefold Cord to bind the old man in custome of sinne. Therefore saith Esay, breake the bonds of sinne. Thinke therefore, whosoever thou be, that art thus fettered, thou canst not escape, but that thou must make thy reckoning.

Esay 56.

The third Somner, *Diffinitio mortis*

The third Somner to this reckoning is Death, and his condition is this, come he first, or come he last, he spareth neither poore nor rich, aged nor young, nor he letteth no thing, he regardeth no praier nor gift, nor granteth any respite, but without delay he bringeth forth man to judgement. Therefore saith S. Austine, *Augustinus.* [illegible] of

of this world, in the same state it bring-
eth him to his iudgement. Therefore
saith the wise man: Sonne thinke on thy
last day, and thou shalt neuer sinne. Also
remember that thou shalt reckon for thy
Baillwick.

The day of iudgement.

I say also that there shalbe another
day of iudgement, to the which all men
shall come together in the twinckling of
an eye, and this shall be vniuersall. And
like as to the other, euery man shalbe cal-
led by these three Sommers, so to this
iudgement all the world shall bee called,
with three generall Sommers: & right as
the other three messengers shew a mans
end, so do these messengers tell the end of
the world. The first is ỹ worlds sickness,
the second is the age and feblenes, & the
third is his end. The sickness of the world
thou shalt know by Charits waxing cold
and his age & feblenes thou shalt know
by tokens fulfilled, and his end thou shalt
know by Antichrists pursuing. First I
say, Thou shalt know the worlds sick-
nesse, by Charity waxing cold. Clerks
that do write on naturall things, say
that the body is sick, when that his kind-
ly heat is to litle, or to hot it is to much.

To know the worlds sicknesse.

Then

Then ſithence vnderſtand as thus, that al men are as one body, whoſe kindly & naturall heate is Charity, that is, loue to God, and loue to thy neighbour; vnnaturall or vnkindly heate, is inſtall loue to other creatures. When therefore thou feelſt that the loue of men to Godward, and to their neighbours is colde, little, and faint; and the loue of worldly things and luſts of the fleſh is great & feruent: then know thou well that vnkindly heat is to great, and kindly heat is to little. That this is a knowledge of this ſickenelle, I may proue by Chriſts authority, for he himſelfe gaue this as a ſigne drawing to the end of the worlde, for that wickednelle ſhall bee plenteous, Charity ſhall waxe colde. Therefore when thou ſeeſt Charitie thus little ſet by of the worlde, and wickednelle increaſe betwixt that worldly things be moſt ſet by and loued: know well that the worlde and his wealth paſſeth, and that the laſt houre is come. And thus ſaith Saint Paul; Know thou well, that in the laſt dayes, ſhall come perilous times, (times ſhall bee hauing theſe ſickenelles, that is to ſay, theſe vices, and all things belonging thereto;

Math. 24.

2 Tim. 3.

rouſtous ſtuffe bound vp with pride: diſobedient to Father or Mother, fellowes without affection, without peace, blaſphemers, incontinent, unruliue, without benignitie, traytors, rebels, ſwelling, louers of luſts more then of God, hauing a likeneſſe of pietie but not the vertue thereof, and theſe ſhe thou. When thou ſeeſt the people of ſuch faſhion, knowe thou well that the firſt Sommer warneth all the world, that the day of reckoning draweth

The ſeuere Sommer that ſhall warne all the world in the end of the world, and his fearefull ſtormes & terrible tokens fulfilled: but I know well that it will not be ſufficient to know the times that the Father hath put in his owne power, (as ſhall certainly the day, the yeere, or the houre of iudgement. This knowledge muſt be fetched from the holie Scriptures of Chriſt, and alſo from Chriſts members, as to ſhall it be ſhewed. Neuertheleſſe, how euer by anticipation of Scriptures, with rea ſonable applications of holy men, well enough ſhall this day of ſeuerity or wrath ſay in his heart, as it is written of the foolish Maidens, that ſaide: My Lord tarrieth Luke 12.

tarrie to come to iudgement, vpon hope thereof, he taketh vpon him to beat his fellow seruants, and to eat & drinke and be drunken: I shall shew you that this day is at hand, but how nigh I cannot say nor will not. For if Paul saith a thousand yeare and more past, we be those on whom the ends of the world be come: Much more may we say the same that be so much nearer the end then he was. Also, S. Iohn Chrysostome saith: Thou seest darkenesse ouer all, and why doubtest thou that the day is at an end? First, in the twilight is darkenesse, when the day drawes forwards: When therefore thou seest the twilight darke, why doubtest thou whether it be neer night or no? But if thou se the sunne so low, that darkenesse be vpon the hils, thou wilt say without doubt that it is night. Right so, if thou se in the seconde age, that vnthrifte of sin beginneth to haue the mastery, it is a token that the world endeth. But when thou seest Antichrist that he put in the top of his triumphe of his pretended dignitie, that should be the hie seate among the auncient people for perfect liuing, that darkenesse of sin hath got the vpper hand of them, how doubteth

1 Cor. 10.

Chrysostom.

A proper similitude.

doubteth but that the worlde is at an ende. His Abbot Ioachim, in the exposition of Ieremy saith: That from the yeere of our Lord, 1300 all times be suspected to ende: and not be past this suspected time, nigh 200 yeres. And maid Ildeger, in the booke of her Prophesies, in the third part, the tenth vision and seuenth chapter, maketh this reason: As God made the worlde, so in 7000 yeeres the worlde shall passe: and as in the sixth day man was made and formed, so in 6000 yeeres he was brought again vnto grace: and as in the seuenth day the worlde was full made, and God rested from his working, so in the 7000 yeere, the number of them that shall be saued, shalbe fulfilled, and then shall the Saints wholly rest in body and soule. If then it be so as this Prophet saith that 7000 yeeres in passing of the worlde, accord to the seuen dayes in making of it, let vs see what it commeth that these 7000 yeeres be not fulfilled. For if we reckon the yeeres from the Natiuitie of Christ, to the yeere from the beginning of the worlde, following the minde of Austine, Beda, Origene, & the principall Doctours treating on this matter, it is

Ioachim.

Mayd Ildeger.

Aduerte.

Augustine.

passed now almost 6600 yéres, as it is
open in a boke called Speculum iudiciale.
So it followeth, that this last day is more
then halfe gone, if we shall giue credence
to this Maidens reason. But if we leane
Math. 24. to the Gospel of Mathew, we shall find
that the Disciples of Christ asked three
questions. First, What time the Citie of
Ierusalem should be destroyed. The se-
cond, What tokens were of his comming
to iudgement. And the third, What signs
should be of the end of the world. And
Christ gaue no certaine time of these
things when they should fall, but he gaue
them tokens, by the which they might
Note know when they were. To the first
question of the destruction of Ierusalem,
he said: When the Romanes come to be-
siege the Citie, then soone after it shall be
destroyed. And as to the second and third,
he gaue them many things, As were these:
What Realm should rise against Realm,
and people against people, and that there
should be pestilence and earthquakes, the
which we haue séene in our dayes. But
the last token that he gaue, was this:
When yée sée the abomination of desola-
tion spoken of by Daniel, standing in the
holy

Sanctuarie, then whoso readeth, let him
vnderstand. Vpon which Text argueth a
Doctor, in a booke which he maketh of the
end of the world. If the words of Daniel
haue authoritie (as God saith they haue)
then it sufficeth to number the yeeres of
the world, to take that Daniel hath writ-
ten. Now Daniel in the twelfth Chapter, Dan 12
speaking of this abomination, signifieth
by the ceasing of the holines of the Iews,
the which fell by Titus and Vespacian, Ie-
rusalem was destroyed, and the people of
the Iews were dispersed in all the world.
And this abomination as Doctours say,
shall be in the great Antichrists times,
1290 dayes. Now proueth this Doctor,
that a day must be taken for a yere, both
by authoritie of Scripture in the same
place and in other, and also by reason. And
so it is thought by this Clerke, that the
greatest member of Antichrist shall come
and appeare more in the 1400 yere from
the birth of Christ, then any time elles be-
fore, which number of yeeres is now ful-
filled, not fully 12 yeres wanting. And
this reason put not I, as to shew any cer-
taine time of his comming, saying I haue
not the knowledge, but to shew that he is

nigh, but how nigh I know not. But take we hed to the fourth part of the second written of S. Iohn, in the Book of Reuelations, in the which vnder the opening of 7 Seales is declared the state of the Church from the time of Christ to the end of the world. The opening of the 4 first Seales, sheweth the estate of the Church from the time of Christ, to the time of Antichrists appearing, & his foregoers, the which is shewed in the opening of the other three Seales. The opening of the first Seale, telleth the state of the Church in the time of the preaching of Christ & his Apostles. For then the first beast that was a Lyon, gaue his voyce, that betokened the Preachers of Christs Resurrection, and his Ascention. For then went out a white horse and he that sat vpon him had a bow in his hand, and he went forth ouercomming to ouercome. By this white horse we vnderstand, the cleane life & conuersation that those Preachers had, & by their bow their true preaching, pricking sorrow or repentance in mens hearts for their sins without flattering. They went out of Iewry that they might ouercome & ouercomming some of the Iewes, and made them

Apoc. 6.

The first Seale

Exposition.

to

to leave the truth that they had in the old Law, and to believe in Jesus Christ, and to follow his teaching: and they went out to overcome the Pagans, shewing to them that their Images were no Gods, but mans work, unmightie to save themselves, or any other; drawing them to the beliefe of Jesus Christ, God and Man. In opening of the second Seale, there cryed a Calfe, which was a beast wont to be slain and offred to God in the old Law. This sheweth the state of the Church in the time of Martyrs, that for their stedfast preaching of Gods true word shed their blood; and that is betokened by the red Horse that went out at the opening of this seale: and this state began at Nero the cursed Emperour, and endured to the time of Constantine the Great, that endowed the Church. For in this time many of Christs servants, (namely, the leaders of Christs flocke were slaine, and of 32 Bishops of Rome, that were betwixt Peter & Silvester the first, I reade but of 4, but they were Martyrs for the Law of Christ. And also in the time of Diocletian the Emperour, the persecution of Christian men was so great, that in 30 daies were slain 21000,

The second Seale.

Exposition.

Nero.

Constantine Magnus

men.

men and women in diuers countreys, by the law of God. The opening of the third Seale, telleth the state of the Church in the time of Heretickes, that is figured by the black horse, for false vnderstanding of Scripture. For then cried the third beast, that is a Man, (for at that time was it needful for to preach the mystery of Christs Incarnation & Passion, against the Heretickes, that take amiss these points) how Christ tooke very manhood of Mary, be seeing God as he was before, & his Mother being Maid before and after. The opening of the fourth Seale, telleth the state of the Church in the time of Hypocrits, that betokened by the pale horse, that the light of penance without faith, doth blind the people; and he that sat vpon this horse, his name was Death: For they slay ghostly them that they leade and teach to God by other wayes then by Christ; and hell followeth them, for hell receiueth those that these men deceiue. At that time shall it be seen, that the fourth beast, that is the Eagle, flying highest of all fowles, make his cry to rayse vp the Gospel, and to prayse Gods law aboue all other, lest mens wits and their traditions turne downe & ouer-

The third Seale.

Exposition.

The fourth Seale Exposition.

grow

grow the Law of God, by the falshod of these hypocrits. And that is the last estate that is, as shall be in the Church, before the commig of the great Antichrist. The opening of the fifth Seale, sheweth the state of the Church that then shall follow, and the distres that the followers of Gods law shall have, after the end of this warre to be delivered of this woe. The opening of the sixth Seale, telleth the state of the Church in Antichrists time, which estate ye may know to be, when it is fulfilled that S. Iohn prophecied to fall in the opening of this Seale, where he saith: After this, I saw foure Angels standing vpon the foure corners of the earth, holding the four winds that they blow not vpon the earth, vpon the sea, nor vpon the trees. The foure Angels be the number of all the Wicks Ministers, that in those dayes (to our their Masters pleasure) shall stop the foure winds (which be the foure Gospels) to his preached, & shall let the breath of the Holy Ghost to fall vpon men, that they might mourne for their sin to amend their life; and also vpon them that would increase in vertue, and vpon perfect men. What after this is to come? But that the mistry

The fifth Seale

The sixth Seale.

Note

of

The seuenth Seale

of the seuenth Seale bee shewed, that hee comes in his owne person, whom Iesus Christ shall slay with the breath of his mouth, when the Saints shall shew the vttermost perfection that bee in his seruants can bee in Christs sodiers: and that shall be the third meaning that the words shall haue to come to this Iudgement. In all this matter I haue said nothing of my self, but of other doctors that be approued.

Now also in my seuen pointfull part, that is time to be knowne before what Iudge we must reckon, that is, God himselfe, he that seeth all our deeds, and all our thoughts, from the beginning of our life to the end, and he shall shew there the hid things of our hearts, opening to all the world the righteousnes of his Iudgement, so that by the power of God euerie mans deede shall be shewed to all the world. And so it seemeth by the words of S. Iohn in the Apocalyps, where he did see dead men great and litle, standing in the presence of the Throne. And bookes were opened, and another booke was opened, that was of life, and dead men were iudged after the things that were written in these bookes, after their owne doings. These Bookes be mens Con-

Apoc. 20.

Exposition.

sciences

sciences that now be closed, but then shall be opened to all the world to read therin; both their dedes and thoughts. And the boke of life, is Christs living and doctrin, that is his now to them that shal be damned through their owne malice, that compelleth men to follow the world, rather then God. In the first boke shall be written all that we have done, in the other all that we should have done. And then shall dead men be iudged after those things that bee written in the bokes. And if the dedes that we have done, that be written in the bokes of our consciences, be according to the boke of Christs teaching and living, the which is the boke of life wee shall bee surely saued, or else we shall be damned; for the iudgements shall be given after our workes. Looke therefore now what is written in the Boke of thy Conscience while thou art here, and if thou find any thing contrarie to Christs life & teaching, scrape it out with the knife of repentance and write it better, euermore thinking that thou shalt giue a reckening of thy Euilwirks.

Also I find principally, that it were good to knowe what reward shal then be given Note

to

to the wise seruants and good, and what to false and wicked seruants, whereupon it is written that the Lord Iesus Christ shall come to iudgement here into this world, in the same body that he toke of Mary the Virgine, hauing thereon the woundes that he suffered for our redemption. And all that euer shall be saued, taking again their bodies, cleauing to their Head Christ, shall be caught vp, mæting him in the aire (as S. Paul saith:) And they that shall be damned, lying vpon the earth, as in a tun of wine, the dregs being beneath, and the cleare wine standing aboue. Then shall Christ aske account of the deds of mercie, reproouing false Christian men, for leauing them vndone; rehearsing the same, and other paines that his true seruants haue suffered in following him. Then shall those false seruants goe with the Diuel whom they haue serued in the earth, swallowing them into the endlesse fire: But the righteous men shall goe into euerlasting life. Then shall be fulfilled that is written in the booke of mysteries, Woe, woe, woe, shall be vnto them that dwell on the earth; woe to the Paynim, that gaue that worship to dead

Note.

Images,

Images, wrought with mans hand, & to other Creatures, that he should haue giuen to God that made him. Woe to the Iew that trusteth so much in the old law; then shall he see the Son of Mary iudging the world, whom he despised and crucified. Woe to the false Christian man that knew the will of God, and fulfilled it not. Also woe shall be to the sin of thought to thee, that hast shut out of thy heart the feare of God, that is, mind of his passion, holy contemplation of his goodnesse, and memorie of his benefits, & thankes therefore: And hast also excluded meekenesse, pitie, gentlenesse, &c. and hast made thy heart a house for swine & a den of theeues, by vncleane thoughts and delights. As thou here hast shut God out of thy heart, so shalt he that thee out of Heauen. Thou hast hat betwixt the company of the fiend, and therefore with him in hell thou shalt euer abide. Woe also shall be for thy sin of speech, for that thou couldest not open thy mouth for foule and stinking sin to praise God in the fellowship of Saints. Thou hast vsed thy speech vnhonestly, with cursing, fraud, deceit, lying, forswering, scorning & backbiting. For comely praying is

is not in the mouth of sinners, in which if thou hadst kept thy mouth cleane, thou shouldst haue sung in Heauen, in the fellowship of Angels, this blessed song: Sanctus, sanctus, sanctus, Dominus Deus Omnipotens: that is, Holy, holy, holy, art thou Lord God Almightie. Now crying and weeping, thou shalt in the company of diuels cry: Væ, væ, quantæ sunt tenebræ? that is, Woe, woe, how great is this darkenesse? Woe also shall be for the sleeue of workes: Thou hast been proud, thy pride as Esay saith, shall be downe with thee into Hel. Thou hast bin burnt with envy: of the Diuel envy entred into the world, and they shall follow him that be on his side, as Salomon saith. Or thou hast been stirred with wrath, And euerie man that

Math. 5. beareth wrath to his brother, is guiltie of

Prou. 6. Judgement, as Christ saith in the Gospell of Mathew. Or thou hast bin slow to good deeds, and therefore diseases shall come to thee as to a way faring man, & thy pouertie shall be as an vnarmed man, saith the booke of Prouerbs. Or if thou hast been lecherous, a glutton, or a couetous man, (as

Paulus. saith Paul, That neither Adulterer, nor vncleane person, that is, A glutton, or a couetous

tous

tous person, shall euer haue entrance into the Kingdome of Heauen; But fire and brimstone, and the spirit of tempest, that is, the Fiend of hell shall be part of their pain, as it is written in the Psalter. When these damned men be in this woe, they shall sing this rufull Song written in the booke of mourning: The ioy of our hearts is gone, our mirth is turned to woe and sorrow, the crownes of our heads are fallen from vs, alas for the sins that we haue done. But ioy, ioy, and ioy, shall be vnto them that be saued: Ioy in God, ioy among themselues, & ioy in other that be saued, then are they happy. Oh how happy are they, for that their trauels be finished thorow Christ which brought them to so gracious an end. Then they are happy, for that they are escaped the perils of the world, and the paine of Hell. But happy are they for the endlesse blisse that they haue in the sight of God.

Note

Conclusion

Cui sit honor & gloria in
secula seculorum.
Amen.

FINIS.